THE TRUE

HISTORY

OF THE

JACOBITES,

OF

Ægypt, Lybia, Nubia, &c.

THEIR

Origine, Religion, Ceremonies, Laws, and *Customs.*

Whereby you may see how they differ from the *JACOBITES* of *Great Britain.*

Translated by a Person of *Quality* from the *Latin* of *Josephus Abudernus*, a Man of Integrity, and born in *CAIRO in ÆGYPT.*

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MVSEVM
BRITAN
NICVM

THE EPISTLE TO THE READER.

HOW agreeable it will be to preſent the World, with theſe ſmall effects of my Leaſure, that is filled with ſo many ſoaring Geniouſes, *I know not; but*

at leaſt how pardonable it may be, I ſhall endeavour to ſhew, when I have told how this little Hiſtory of the Antient Nations of the Chriſtian Jacobites *of* Ægypt, *amongſt other looſe Papers, came to my hands in the moſt caſual manner, after it had been aſleep in a Repoſitory altogether unſuſpected of any ſuch thing for almoſt ſixteen years paſt, when more out of curioſity then ought elſe, finding the Name of* Jacobite *upon it, an Appellation we now give to the followers of an unhappy* Prince *fled to the* French King *for ſuccour; I look't, and what, I imagine, the reſt of the World, may be, was inquiſitive to know, whether the Sect of the Old and new* Jacobites *reſembled one another as much in Principles as they did in Name; to which alſo the Novelty of the Hiſtory,*

Hiſtory, and the Elegancy of the Latin Tongue *added ſome ſtrength of temptation, and having found it ſo handſom, and ſo compendious a Narrative, and ſo many miſtakes rectified by it, which we had imbibed from other Hiſtories, I could not forbear in imitation of the* French, *who, with moſt applauded and indefatigable application, bring all the Learning of the World into their own Country, wiſhing the ſight of it in our own* Engliſh Tongue: *And my Zeal for it extended ſo far, not finding any one had done it, that together with the proſpect of a moſt taking, and acceptable diverſion, it imployed me with ſome precipitation in the rendring of it into our own Natural Language; which, with what aſſiſtance the difficulty of ſome places made*

neceſſary

necessary through my unacquaintance with many of their Ceremonies, I accomplished in some few dayes, and brought to this present shape, in which you now see it; which, allowing for those inevitable defects, that attend most Translations, the Graces, and Idioms in any Language, especially the Latin *being hardly to be supplyed by any other with the same agreeableness, I hope to be tolerably perform'd; and therefore shall not trouble the Reader with tedious Apologies for the defects of what I have permitted to be published for the better information only of such, who have not study'd Languages of the present state of the Ancienteſt, though unhappy erroneous Church in the whole East, many things concerning which have been very fabulous and inauthentick; and indeed*

their

*their Errors recorded, and augmented to a breach of Charity, when their Sound, and Orthodox Opinions have been omitted, and paſt by; then which day is not more evident, if ſome * late Hiſtorians be conferred with this, and the Æthyopian Hiſtory: Neither are their Vertues, which is the greateſt Injuſtice, faithfully recounted, as their Piety, Simplicity, entire Obedience to a* Patriarch, *moſt unſpeakable Zeal for the Sacred Writing; inſomuch as there is no Muſick to them like reading the Holy Scriptures: Their Reverence for the Houſe of God, is very remarkable, for they think it irreligion ſo much as to ride upon a Mule, when they are near any Church, and therefore alight and walk. I ſay nothing more, only I deſire you to peruſe this ſmall Treatiſe, and I do not queſtion*

* *See* Heylins Geography, *and Mr.* Brerewood's *diverſity of Languages.*

queſtion but you will be ſatisfied fully in ſeeing the difference between the Old Jacobites *of* Ægypt, *and New* Jacobites *of* England.

Farewel.

THE

THE PREFACE OF THE AUTHOR TO THE READER.

THE *Chriſtian Faith, having been heretofore planted in* Ægypt *about the beginning of the Goſpel, by the Holy Apoſtles; and eſpecially by the* 'Preaching, *and good ſucceſs of St.* Mark, *encreaſed abundantly in a little time, according to the moſt fertile nature of that Soil. The Learning of that fruitful Country, having, as it were, prediſpoſed them for thoſe Myſteries, and by fitting their Minds thereto, ſerved as it were, as a handmaid to* Theology. *Here* Amonius, Pantœnus, Clemens, Tatianus, Origen, *and not to name any more, the incomparable* Athanaſius

were born : Here was first begun and cultivated the Monkish Discipline : Here were the supputations of time, and the perpetual designation of the Feast of Easter, *and from hence propagated by Circular Letters to other Churches. Here, lastly, in the space of a few Months were destroyed One Hundred and Forty Thousand Men under* Diocletian *for the Christian Faith, and Seventy Thousand banished, with Tyrannical Effusion of Christian Blood, does, and deservedly, give date to Martyrdom it self; from which dreadful and barbarous destruction we count as from an* Æra : *And never any where, certainly, did the Christian Religion extend its roots with more felicity till the Third Age, in which it brought forth* Arius, *and with him a most pestilent brood of Heresie, which was scarce extinguished by the Council of* Nice, *and the pious care of the Princes, and Orthodox Bishops : But immediately after; to wit in the Fourth Age, up started* Eutaches, *Superiour of a Monastery at* Constantinople, *and broached new Errors in the Church; who flying, after his condemnation, by the* Constantinopolitan *Council, to* Dioscorus *Bishop of* Alexandria, *unhappily obtained from that pious Bishop a defence of his Heresie; by which means, the infection being spread through* Ægypt, *it there received name and increase from one* Jacobus Syrus Baradienses, *and prevailed yet more and more in the next Age,* viz. *under* Leo *the Little, and* Zeno, Isauricus *and* Anastasius, *his Successors, until it was reduced under* Justin *and* Justinianus, *who fortifying the Decrees of the Council of* Chalcedon, *with the secular arm gave the name of* Melchites, *or in other terms* King followers, *to the Orthodox Christians;* Melchi *in their Language signifying* King.

King. *Now at that fatal period when the Dissenters were too severely used, and the Magistrates of* Alexandria, *were too immoderate in their punishments of them, the* Saracens *made an irruption into* Ægypt, *and the distressed* Jacobites, *who by their daily ill usage had been too much exasperated, and were more evilly and maliciously forced into Arms for the common safety; and add to this, had as much cause of fear of their fellow Christians, as of the blasphemous enemies of that sacred name, they fled to* Mahomet *for succour, upon which the Impostour is reported to have said; Do good to the* Cophts *of* Ægypt, *for they are related to you both by Blood and Marriage; and he that does hurt to a* Copht, *does hurt to me: And I wish to God our not long since immoderate usage of our fellow Christians, though* Dissenters *in* Hungary, *even in this Age, had not produced as dreadful an effect, by driving the miserable into nefarious Camps.*

But now the Ægyptian Cophti, *easily submitting themselves to the Mahometan Yoke, being mildly used, found a much more gentle Slavery, than the other Christians, whence even to this day they far surpass them in number; and* Cyrillus *Patriarch of* Alexandria, *in his Letter to* Vytenbogaen, Anno 1613. *assures us they surpass the* Greeks *in number ten times; adding this half Verse or Hemistic out of* Homer:

——— πολλαὶ κεν δεκάδες δευοίατο.

As to the present state of them, they being not only different from us in their Religion, but also distant so far Eastward from our Europe; *what account we hear of them is either wholly fabulous, or at least, through studiousness of Parties very unsincere; for such is the*

inward

inward delight of travellers in fiction, that inſtead of preſenting us with the true Hiſtories of things, and ſetting them before us in their proper colours, they treat us only with a banquet of hear-ſayes and impoſſibilities; and for ſuch who vary from us in Opinion, we do nothing, for the moſt part, but load them, with the moſt odious calumnies and criminations: So that Joſephus Abudernus *a man born in* Cairo, *and of unexceptionable truth and integrity, and a ſufficient witneſs of things done in his own Country, having compiled a ſhort Commentary of the Manners and Cuſtoms of his Compatriots, we thought it not improper to preſent it to the Publick; eſpecially ſince it would take up but little time and coſt, in either Printing or Peruſing.*

Farewel.

THE

The TRUE HISTORY OF THE JACOBITES, OR, COPHTES OF *Ægypt, Lybia, Nubia*, &c.

CHAP. I.

Of the Jacobite's *NAME.*

MAny of the ancient Doctors have desir'd to know the Origine of the *Jacobites*, and the Name of those from whom they derived; for they are many in number, as we shall shew hereafter, and both had, and have still, many Errors in their Religion. They are not only call'd *Jacobites*, but *Cophtes* also; and by most of the Papists

in *Europe*, *Christiani per Cingulum*, or *Christians of the Girdle*. As to the Origine of their Name, the aforesaid Doctors think they took it either from their ancient Patriarch of *Alexandria*, for they are Subjects of that See, or from some other Saint; namely, *Jacobus Syrus Baradiensis*: but this does not seem certain, for in the Catalogue of their Patriarchs, as it is in their Sacrifice of *Mass*, there is no mention made of that Patriarch; therefore the most probable Opinion is this, that they are descended of the ancient Patriarch *Jacob*, the Son of *Isaac*, the Son of *Abraham*, often called *Israel* in Holy Writ, as afterwards, when we come to treat of their other Name of *Cophtes* shall be seen; and indeed, was not this a great Truth, a multitude of *Hebrews*, which are now living in *Ægypt*, should be called *Israelites*, and not *Jacobites*. But because the *Hebrews*, which are known throughout the rest of the World, have gotten to themselves this Name of *Israelites*, they are willing to differ from them by this first Name *Jacobite*, and not *Israelite*, altho' they agree together in Circumcision: add to this, that they are *Christians* and not *Hebrews*, and do this to distinguish themselves from other Nations, which are living with them in the same Countries. They have therefore no other Author to whom they owe the Name of Jacobites but the before-cited Patriarch; and this also I can my self affirm, that in their Exhortations as well publick as private, I have heard them called *Israelites*, and the Flock of *Israel*.

Of the Second Name.

THey are also stiled, as we said before, *Cophti*, from *Cophtes*, a very noted place in *Thebais*, it being a common trading Town both for the *Ægyptians* and *Arabians*, lying towards the Red Sea; and which gave name to all *Ægypt*, as it is αἶα γυπτος, or κοπτος, or τȣ κοπτȣ, which signifies the Land or Country of *Cophtus*.

Of

Of the Third Name.

YOU will wonder, it may be, and not without reaſon, why they ſhould be called by the *Europeans*, *Chriſtiani della Ceintura*; that is, *Chriſtians of the Girdle*: but you will ceaſe that admiration, when you know the cauſe. The *Cophtes* as we ſhall ſhew more at large in the Chapter of Baptiſm, at the Receiving of their Sacraments, uſe a certain *Girdle* wherewith the Prieſt is accuſtomed to gird him, who receiveth the Sacrament, which they call the Girdle or Band of Chaſtity, or *Cingulum Caſtitatis*, as our Saviour calleth it in the Goſpel, and from this Ceremony they have obtained this Name.

CHAP. II.

Of the Antiquity of the COPHTS.

HItherto have we treated of the Name and Origine of the *Jacobites*, and having proved them to have been deſcended from the Patriarch *Jacob*, it muſt of neceſſity follow, if you enquire of their Antiquity, that they were long before our Lord and Saviour *Jeſus Chriſt*. And after his coming, as Eccleſiaſtical Hiſtory telleth us, they were converted to the Faith by St. *Mark*, then Biſhop of *Alexandria*; and after his Martyrdom, thoſe that adhered to his Opinion, diſperſed his Doctrine thro' all *Alexandria*, *Ægypt*, *Lybia*, *Nubia*, &c. in which Countries they are ſtill living. If you enquire after their Number, I anſwer, There were more of them in the Primitive Church, before they were ſubject to the Barbarity and Tyranny of the *Turk*, and to that Cruelty, which the *Mahometans* have exerciſed upon them. But beſides theſe Coun-

tries which are filled with *Jacobites* or *Cophtes*, there are ſeveral others to be found, in which they are not wanting, as all *Æthiopia*, and part of the Iſland of *Cyprus*, ſo, that they differ one from the other not in Religion, but in their Country; The Patriarch of *Alexandria* ruling all thoſe Countries in Spiritual Matters, and giving them their Biſhops, Metropolitans, and the like: and again, thoſe *Jacobites* living in any Epiſcopal City or See, cannot lawfully Elect or Conſecrate any Patriarch without their Conſents and Approbations before obtained; of which hereafter.

CHAP. III.

Of their Spiritual Government.

ENough ſeems to have been already ſaid of the Name and Origine of the *Jacobites*, now we are to ſpeak of their Government in Matters Spiritual; but before I commence, you muſt know, the *Jacobites* do not in all places enjoy the ſame liberty, for thoſe that are free from the Injury and Juriſdiction of *Pagans* and *Mahometans*, enjoy a more ample liberty in governing the Church, and ſuch as do the *Papiſts* and *Greeks*, as many Hiſtorigraphers relate; but thoſe that dwell in *Ægypt*, *Lybia*, *Nubia*, *Thebais*, *&c.* and are compell'd to bear the Tyranny of the *Turks*, and to obey the Commands of a barbarous Emperour, are not truly ſo free. But now how they are govern'd in Spiritual Matters, we ſhall ſee in few words.

Amongſt the *Jacobites* the higheſt Dignity is that of their Patriarch, as they call him, and he takes his Power from the Vice Roy or *Bacha*, who Commands in *Ægypt* in place of the Emperour; his Office is to exerciſe his Power on the Chriſtians in Spiritual Things. For Example, if any *Jacobite*, having forſaken his Religion, does embrace that of the *Greeks*,

Papiſts,

Papiſts, or *Armenians*, then he may, and even ought, to call him to an account: but if he be turned *Mahometan*, then he cannot; for they are Maſters, and it is not lawful for Chriſtians to contend with thoſe, whom they ſerve; but if he lives in thoſe Countries, which are not ſubject to the *Turk*, as in *Æthiopia*, he may call him, and require a reaſon why he did forſake his Religion; nay, indeed, pronounce an Anathema againſt him; but this is rarely done in theſe times, the Patriarch fearing leaſt he that is ſo uſed, ſhould turn *Mahometan*, amongſt whom there is no Salvation, the *Mahometan* not caring to be ſaved by, or in *Chriſt*. And this only Power he now poſſeſſes, for he is not ſecure as to the things belonging unto the Church, ſuch as Tythes, Firſt-fruits, Marriage-fees, or Alms which are given by Chriſtians at or near their Death-beds, or thoſe things uſed to be given by ſuch as receive the Sacraments of Ordination and Confirmation, *&c.* for concerning theſe things, he can move no Controverſie with the Subject. For whether he can give, or not give, perform, or not perform what is appointed, it is the ſame thing, he muſt wait upon his charitable diſpoſition and kindneſs; and ſo much for the Spiritual Government of thoſe, who are under the Dominion and Empire of the *Turk*.

CHAP.

CHAP. IV.

Of the Election of the Patriarch, Archbiſhops, &c.

WHen the Patriarch, who held the Keys in Spiritual Matters, is dead and buried, the Canons of the Church do publickly exhort every one to pray to God, that he would pleaſe to aſſiſt each one with his Holy Spirit, that a new Governour of the Church may be choſen, which may be acceptable to his Divine Majeſty, and to Men, and preſently Convoke by their Letters, the Arch-Biſhops, and Biſhops, who, as ſoon as they are come together into the Cathedral Church, chooſe one of the ancienteſt Monks of the Hermites, who ſeems to be a truly Penitent, and to have ſtrictly exercis'd Faſting and Continency, and all other Vertues belonging to the Mortification of the Fleſh. But when any one is choſen, they do not declare who it is; for as ſoon as any of them knows he is choſen to that Dignity, he flies, and does not willingly accept, but they take and lead him by force into the Town, and intreat him with many ſupplications that he would vouchſafe to be Paſtor of their Church, ſince he was choſen by the Arch Biſhops, and Biſhops, conducted by the Holy Ghoſt: He oppoſes with many Words and Tears, profeſſing himſelf inſufficient for ſo great a Charge, but at laſt overcome, as it were, by their importunity, he accepteth. Then he is brought to the *Bacha*, or Vice-Roy for that time in *Ægypt*, by whom he is conſtituted Patriarch of the *Jacobites*, and from whom he receives a Grant of his firſt Petition; which is, That he may Govern the Church, according to the Inſtitutions of their Anceſtors. And ſo much for the Election of the Patriarch; let us now ſpeak of the Biſhops.

They

They are choſen almoſt in the ſame way as the Patriarchs; for they are taken by force, and conducted to the Patriarch, who admoniſhes them not to wave any longer ſo ſacred a Function, but to ſubmit themſelves to it, remembring that they are both Elected and Called by the Holy Ghoſt, who can render facile to them what they think hard and difficult; to whom, as ſoon as conſenting to take on them the Office, is given either by the Patriarch, or the *Bacha*, after the ſame manner, a *Faculty*, that it may not be lawful for any Perſon under their Charge to diſobey, or contend in any thing.

As to the Election of the Arch-Biſhop, the Patriarch together with the Canons aſſemble in the Church, and having choſen him, he receives Authentick Letters from the Patriarch and Vice-Roy, or *Bacha*, and ſuch a Power as is uſually given to an Arch-Biſhop, and ſo after his Conſecration is ſent into the Province, which is allotted him. The ſame way are choſen Prebendaries, Prieſts, and Superiours of Convents. who all refuſe at the firſt, but at laſt overcome, as it were by entreaty, do accept. Of which number none receive this Authority from the *Turk*, nor his Confirmation, but *Abbots* and Priors of Convents, the others requiring not ſuch a one, becauſe under, either the Patriarch, or ſome Biſhop.

CHAP. V.

Of the Conſecration of the Patriarch, Arch-Biſhops, and Biſhops.

SInce it is not a daily, but a rare thing to Conſecrate a Patriarch, we will in few words give ſome account of that Ceremony. The Election of the Patriarch being made, as we ſaid before, in the Cathedral Church, and Notice being given to all People of the certain Day of his Conſecration, all the Citizens and Inhabitants of *Memphis*, and many Strangers come flocking into the Church, where the Conſecration is to be ſolemniz'd, and not only many Chriſtians, but many of the principal *Turks* and *Mahometan*'s flock thither, for as this Ceremony is ſeldom to be ſeen, ſo when it is, they husband the opportunity. This then is the Order of Conſecration.

At Midnight after Maſs is begun, and the Introit is over, one of the Seven Biſhops who begun it, leaves all the reſt, and goes into the Sanctuary. The Second goes on with the reſt of the Maſs: to the Second the Third ſuceeds, who alſo takes his turn as to the Celebration: the Fourth to the Third; and ſo to the Seventh, who after he has ſung the Preface, gives over the reſt of the Maſs, and goes with the other into the Sanctuary, as we ſhall ſee in the next Chapter, which is encompaſſed with ſeven ſteps, and in which is in the middle an Altar where the Maſs is celebrated, upon which ſteps ſtand the ſeven Biſhops, upon every ſtep one, upright in his Pontifical Habit and Mitre, at which time, the *Canons* of the Church, and other Miniſters of the Sanctuary there aſſiſting, having on a Linnen Surplice, and a Girdle, of which we ſpoke in the third Chapter, and a woollen *Ephod* on their Heads, call the Patriarch, and when he is come to the firſt Biſhop who

ſtands

ſtands upon the firſt ſtep, he reads to him a certain Period of the Pontifical-Book, placed near his Head, and encouraging him to hope, that God will endue him with his Grace whereby he may Govern his Church, after which, he breathes in his mouth, ſaying, Receive the *Holy Ghoſt* : which done, he takes the Mitre from his Head, and the ſame does the ſecond, third, and fourth Biſhop, and ſo to the ſeventh, on the ſeventh and laſt ſtep; and when he is come to the ſeventh ſtep, ſeven Canons of the Cathedral bring to him the Pontifical Habit, each tendring him that part of the Garment which he is to put on, the firſt a ſort of Linnen which he wears about his Shoulders ; the ſecond the Surplice ; the third the Girdle, *&c.* adding ſome ſpecial words appointed to each part of the Garment, when he is cloathed he ſits upon the higheſt ſtep, and all the Biſhops taking from him the Mitre, he puts another upon his Head, all the Biſhops and Canons in the interim kiſſing his Hands, and promiſing him Obedience. Which done, the Patriarch deſcends from the ſteps, and begins to celebrate Maſs, and adminiſter the Sacrament of the Euchariſt to the Biſhops, Canons, Arch-Deacons, Deacons, *&c.* who are aſſiſting in the Sanctuary. Hitherto of the Conſecration of the Patriarch, as to the Arch-Biſhop's there is nothing peculiar but what is deſcribed in the Pontifical Book, and is performed by the Patriarch alone, celebrating the Maſs together with all the other Miniſters, who aſſiſt him ; then all the Biſhops, or three of them kneeling, kiſs the Hand of the Arch-Biſhop, who is ſet in a Chair on the Left-hand of the Patriarch ; and this is done before the Conſecration of the Sacrifice of the Maſs. The ſame manner is obſerved in Conſecrating a Biſhop, for he is conſecrated by the Patriarch, and nothing more is done to him, but what belongs to the Arch-Biſhop, the Patriarch breathing upon him, and ſaying, receive the *Holy Ghoſt*.

Of the Conſecration of Prieſts, Deacons, and Sub-Deacons.

IT is after the ſame manner with that of the Papiſts and Greeks, of which we ſhall ſpeak in few words, when we come to treat of the Sacrament of Ordination.

CHAP. VI.

Of the Form of the TEMPLE.

AS the *Jacobites* obſerve ſome Ceremonies which the Chriſtians do not uſe, ſo their Churches differ in ſome manner from thoſe in *Europe*, and other Countries, having three partitions or Wings, and three Sanctuaries; in the firſt partition, near the middle Sanctuary, are all the Eccleſiaſticks, Nobles and Singers; in the ſecond, the Common people, and thoſe which are poor; and in the third, the Women But in the Sanctuary, *viz.* the middle, only the Prieſts and their Miniſters, to wit, Deacons, Sub-Deacons, *&c.* it being not lawful for any of inferior Orders to enter into it; the other two Sanctuaries are of each ſide, where they generally uſe to do what belongs to the Miniſtery, and theſe are uſed by the *Jacobites* on *Palm-Sunday*, and the Feaſt of the Nativity of our Saviour *Jeſus Chriſt*, which we call *Chriſtmas*; the reaſon of which you will ſee in the Chapter following. Beſides theſe three platforms, there are other particular places, as the Veſtry, where the Prieſts and Miniſters put on their Garments; another where they put their Reliques and Images, *&c.* to which they are much addicted; and a third, where is the Font of Baptiſm, *&c.* and theſe places are all round the ſaid Wings or partitions; in the third wherein the Women are, there is ſometimes in the middle a Pool, which on Twelf-day, or *Epiphany*, is filled

filled every Year with Water; of which in the next Chapter. There are likewiſe, in theſe three partitions, *Oratories*, which do ſerve for other Religions, as *Æthiopians*, *Armenians*, *Chaldæans*, *Gracians*, &c. wherein on Holy-days they are wont to celebrate their Maſſes.

CHAP. VII.

Of Eccleſiaſtical Ceremonies.

THey have ſome particular Ceremonies quite different from other people, which they boaſt to have received from their Anceſtors, and which they dote upon ſo much to this day, that they think it unlawful to depart from them, ſo much as a hair's breadth; ſuch are thoſe obſerved on the LORD's Day, and other Holy Feaſts of Apoſtles, and Martyrs. On the Sabbath, or Preparation before the Lord's Day, or Eve of any Saint, they come all together into the Church, whither Men or Women, with naked Feet, and ſuch as are able, bring with them a Mantle, or Covering, with which they invellope themſelves, when they come to ſleep that Night in the Church, whoſe Floor for this purpoſe is covered with Matts or Carpets, according to the Dignity of the place; and when the Evening-prayers are ended, all, whether Clerks or Laymen, ſing together in the Choire, the Orations and Pſalms belonging to the Evening-Service; which finiſhed, they go all into ſeveral places to ſleep, only the place, where the Women are, is ſhut up, that Men be not amongſt them. But thoſe that are near the Temple, ſleep in their Houſes, who being call'd by a Clerk, an hour or two before day, come and joyn with the reſt who ſlept that Night in the Church, and having girded themſelves, go with the Prieſts and other Miniſters into the Choire, where they begin Mattins, or Morning-prayers, after which they ſing the Hymns, and Canonical Hours, as they call them, *viz.* the firſt, third, and ninth Hours, which Hours Morning and Evening contain

forty eight pſalms to be repeated by turns; the Prieſt and the chiefeſt of the people ſinging every one a pſalm in the *Arabick* Tongue, beſides the Leſſons and Goſpels which are firſt recited in the Coptic, and then in the *Arabick*, that all may underſtand; the prayers are only read in the Coptic. Which done, the Prieſt, with the Deacon and Sub-Deacon, and Acolytes, who ſerve always at Maſs, begins it, and when they are all bowed down to the ground, recites the Introit, before the Door of the Sanctuary, in the Coptic Language, which performed, he enters into the Sanctuary with the Miniſters, having all Cenſors in their hands, and goes three times about the Altar and bleſſes it, then comes the Clerk to the Door of the Sanctuary with the Hoſt, Wine, and Water, all which the Deacon receives in the Sanctuary with great modeſty, and lays them before the Prieſt, who puts them all in order to be conſecrated. Then he begins ſome Oraiſons and Hymns, and the people ſing with him, and if there be any Story of a Saint belonging to the day, the Prieſt reads it in the Coptic Tongue; which done, the Sub-Deacon begins the firſt Epiſtle, taken out of the Old Teſtament, alſo in the Coptic Language; then another, *viz.* Sub-Deacon reads two Epiſtles in *Arabick*, one taken out of St. *Paul*, and the other a general one; and after he has recited ſome few Hymns and Oraiſons, he reads the Goſpel appointed for the day. Then the Prieſt ſolemnly begins the *Preface* in the *Coptic*, and is followed by the Choire that ſings the reſt, and the Litany, which the Prieſt alone repeats in the Sanctuary with a clear and audible Voice in the ſame Tongue, and when the Preface is ended, then he conſecrates Bread and Wine, the people attending to him with great Devotion, which done, the Prieſt takes firſt the Sacrament, then the Deacon, Sub-Deacon, and the other Miniſters; and if there be any of the people preſent, the Prieſt gives them of the ſame Hoſt, and the Deacon in a Spoon of Silver or Gold gives them of the Blood. So that they all partake of one Hoſt or conſecrated Bread, which weighs one pound at leaſt. But before the diſtribution, the Prieſt holding of the Cup, and the Deacon having the Hoſt upon a plate, they go out of the Sanctuary face to face, that is mutually

looking

looking upon another, ſo that he that goes foremoſt goes backwards, like a Sea-crab, ſo they go thro' the Choire, and the two ſaid Partitions; then after the ſame manner, the Deacon turning his face to the Prieſt, they return into the Sanctuary, the people kneeling in the mean time uncover'd with great devotion; which done, in two or three hours, or thereabouts, the Prieſt waſhes the Cup and Plate with his hands, and before they are dry, drinks the Water, remaining ſtill at the Door of the Sanctuary. They run all to him, he touches their faces, and bleſſes them; and when they begin to go out of the Church, the Choire ſings Hymns and Pſalms in the Coptic Tongue, and a Clerk ſtands at the Church-door with a Basket of unconſecrated Hoſts, of which he diſtributes to every one.

Of the outward Sanctuaries mentioned in the ſixth Chapter, Of the Form of the Temple.

THeſe two outward Sanctuaries are us'd but three times in a Year, on the Day of the *Nativity* thrice, for three ſeveral *Maſſes* are celebrated on that day, and of neceſſity three Prieſts officiate, and each one in his Sanctuary celebrates one *Maſs*. *Secondly*, On *Palm-Sunday*, which is very much obſerved amongſt them. And Laſtly, On the Feaſt of the *Exaltation of the Holy Croſs*. For on theſe three Feſtivals the Prieſts make three Croſſes of Palm-boughs, and bleſs one in each Sanctuary, and this done, go a proceſſioning together with thoſe that are in the Church, and caſt the Croſſes into the River; But keep the other conſecrated Boughs in their Houſes.

The *Pool* in the third partition, or Womens Apartment, if you enquire after, is filled on the *Epiphany* with Water; for then they commemorate *Chriſt*'s Baptiſm; and the Patriarch himſelf, if preſent, conſecrates the Water, but if abſent, whoever then is chiefeſt in the Church, does his Office, and conſecrates it. Which done, and many other Ceremonies, Hymns, Pſalms, Epiſtles, and Goſpel being over, he that is

chiefeſt

chiefeſt in Authority having put off his Cloaths, and layed them aſide, goes into the *Pool* and plungeth himſelf therein four times, which he does in the four corners of the pool, in form of a Croſs; and the reſt alſo following his ſteps, in memory, as it were, of Baptiſm. And that Day is called *Gnites*, which is as much as to ſay, *Submerſion:* And this Ceremony of the Conſecration of the Water holds for two or three hours, many Lamps and Candles burning during all that time.

CHAP. VIII.

Of their Conſecrated Garments.

BEcauſe they are the Sons of *Jacob*, and are from thence call'd *Jacobites*, as one may ſee in the firſt Chapter, they for this reaſon obſerve almoſt all the Jewiſh Ceremonies, and uſe part of their ſacred Veſtments to this very day. They uſe, for inſtance, a woollen Cloak on their Heads, which they not only wear which ſerve in the Church, but thoſe alſo who will enter into it, otherwiſe they muſt not enter. They wear alſo a long Linnen Garment reaching to the ground, and ſet with Jewels, in mode of a Croſs, at their backs and breaſts, and in their neithermoſt and loweſt parts, and in the flaps or ſleeves, near the Arms and Hands; but if the Church be poor, then they uſe Silk inſtead of Jewels; and when they have got on this Garment, they gird themſelves with a Girdle, of which we have ſo often ſpoken, and the Prieſt only carries the *Maniple* in his Left hand. for the other Miniſters, *videlicet*, Deacon, or Sub-deacon, or any of the inferiour Orders cannot do it; and this is their conſtant uſe. But at Solemn Times, when no Biſhop celebrates Maſs, the Prieſt, Deacon, and Sub-deacon, wear a Cloak, or *Pallium*, with a Hood upon their Heads over the woollen Cloth; but the Veſtment call'd the *Stole*,

none

none wear but the Biſhops. They have alſo ſome Veſtments made with Silk, which are of uſe when they adminiſter the Sacrament, *viz.* when the Deacon touches it through a Garment. and not with his bare Hands.

They uſe likewiſe ſeveral other Ceremonies obſerved under the Old Teſtament, as the keeping themſelves free from dead Bodies, and many other things recounted in Holy Writ, as alſo from unclean Beaſts, from Blood, from Things ſtrangled, and many others commanded to the *Jews* under the Old Law, in the obſervation of which they ſhew themſelves very rigorous.

CHAP. IX.

Of their Sacraments in general, and their Uſe.

SAcraments amongſt the *Jacobites*, as amongſt the *Papiſts*, *Greeks* and *Armenians*, are Seven in number; but yet all not equally obſerved; for inſtance, Extream Unction, and Auricular Confeſſion, are not obſerved with the ſame rigour as the other five. So the Sacrament of *Confirmation* is given together with Baptiſm, neither is there any Order in receiving of any of them, but all things are confuſed. So do they give to newly baptiz'd Infants the Sacrament of the *Euchariſt* in both kinds, and often the Sacrament of *Orders*, with the other two, excepting the Prieſthood, which is given only to ſuch as are five and twenty years old. As for *Auricular Confeſſion*, Lay-men are wont to uſe it ſometimes before they receive the *Holy Communion*, but Eccleſiaſticks very ſeldom. As to their *Marriages* they are commonly celebrated with Muſick and great pomp.

CHAP.

CHAP. X.

Of BAPTISM.

WE have ſaid in the Chapter of the Form of the Temple, that there was a place deſigned for a Font of Baptiſm, wherein is a Receptacle, which in time of Baptiſm they fill with Water, and that being done, the Prieſt having firſt put on his ſacred Veſtments, comes together with all the other Miniſters to the Font, ſinging various Orations and Hymns firſt begun by the Prieſt in the Coptic Tongue, then follow the *Epiſtles* and *Goſpels*, as we ſaid before in the Celebration of the *Maſs*. Which ended, the Prieſt begins to ſing the *Preface*, and to repeat almoſt all the Orations and Prayers uſed at the Communion-Table; then he conſecrates the Water, intermixing therewith a little hallowed Oyl and Salt. Then the *Pater Luſtricus*, or perſon reſponſible for the Child, brings the Infant, which is to be Forty days old, neither is it lawful for any perſon, no not for the Mother or Midwife to enter the Church, unleſs neceſſity compels; and firſt a great many Lamps and Candles being light up, the Prieſt asketh this perſon ſtanding before the Font, whether he will have this Child waſhed with the holy Water of *Baptiſm*, who ſignifying conſeut, he repeateth the *Exorciſm*, and many other Ceremonies, according to the Cuſtom of many Nations, and taking the Infant into his hands, putteth him three times into the Water, adding theſe words uſed by all Chriſtians in this Sacrament: *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt*: And taking a linnen Cloth, wipeth the Child, and confirmeth him with Holy Oyl, and anointeth therewith all his Joynts. After which the Prieſt dreſſeth and bindeth him with the Girdle before mentioned, and he cannot be by any one unty'd, unleſs by a Prieſt after the third day.

And

And then he again pulleth of the Infant's Cloaths, and washeth him with fair Water in an Earthen Veſſel, which he afterwards flings into a River, or ſome other place, where it may paſs away. But the Water of *Baptiſm* is convey'd through ſome hole into a ſubterraneous place.

Baptiſm is ſolemnly celebrated twice in the Year, firſt on the Sunday of the *Pentecoſt*, and then on the Sunday of the *Paſſion*, when as we have ſaid, it is adminiſtred to Infants.

But as we remarked in the firſt Chapter, *Circumciſion* is diligently obſerved and that on the eighth day after the Birth, and this not only in the principal Cities where there is a great concourſe of people, but alſo in Villages, and in the Country, with the greateſt rigour.

CHAP. XI.

Of the Sacrament of Confirmation.

IN the preceding Chapter we remembred you of this Sacrament, when we ſaid the Prieſt adminiſtred it to the Infant. The Conſecration of the Oyl is by the Prieſt, as alſo Confirmation, and he does not ſtay till the Biſhop celebrates So that herein is a difference betwixt the *Jacobites* and the *Papiſts* in this matter, that with the latter the Conſecration of the Oyl is only by the Biſhop, but not with the former. *Confirmation* alſo amongſt *Jacobites*, is given to Infants together with Baptiſm, but amongſt the *Papiſts* they are given ſeparately, and Confirmation is given only by the Biſhop.

CHAP. XII.

Of Auricular Confeſsion.

THE *Eccleſiaſticks*, as we have obſerved, do very ſeldom uſe this Sacrament; a little oftner the *Laics*, and then it is ſeverely and rigidly exerciſed. Many Hiſtorians inform us, that in *Æthiopia*, where this Religion flouriſhes, the Confeſſors take a great deal of Money of ſuch as confeſs, notwithſtanding they are forced beſides to undergo a ſtrict and rigid penance; but in *Ægypt* they do not give Money, unleſs it be according to the ability of him that doth penance: and if he giveth nothing, then he is obliged to abſtain for ſome time from the Temple. The penance which the Confeſſors are accuſtomed to enjoyn their penitents is ſometimes ſo heavy, and for ſo long a ſpace, that it often exceeds ſix Months, and ſometimes a Year, during which time they are not admitted to receive the Sacrament of the *Euchariſt*. And this for the moſt part is the nature of their penance; two or three times a week they abſtain from Victuals, living upon Bread and Water, and bow every Night to the Ground fifty, or a hundred times, kiſſing it towards the *Eaſt*. They think there is but one ſort of ſin, and not different *Species* of them, as the *Papiſts* uſe to ſay.

CHAP. XIII.

Of the Sacrament of the Euchariſt.

THE Miniſters, who celebrate *Maſs* together with the *Prieſt*, receive, as we have ſaid, the Sacrament of the *Euchariſt*,

Euchariſt, without that of *Confeſſion*, every Sunday and Holy-day, uſing only the Eve before a Holy day to prepare themſelves, by abſtaining that Night from eating and drinking. And after the Laics have performed the penance, that their Confeſſors have enjoyned them, they come weeping and bare-headed with great devotion to the Door of the Sanctuary: There they ſtand, and holding ſome Linnen in their hands, the Prieſt gives them a bit of the *Hoſt*, and the Deacon preſents them with ſome Wine from the *Cup*, in a Gold or Silver Spoon. Likewiſe, if any ſmall Children are to be waſhed with the ſacred Water of *Baptiſm*; which Ceremony is alſo to be done at other times, beſides thoſe before-mentioned, they are brought b the *Pater Luſtricus*, or by ſuch like perſon, to the door of the Sanctuary; then the Prieſt puts a ſmall piece of the *Hoſt* into the Child's mouth, and having dipped his finger in the *Cup*, rubbeth therewith the Childs mouth. Likewiſe if any Infant be made Deacon, or Sub-deacon, which often happens when a Biſhop celebrates *Maſs*, he is by him introduced into the Sanctuary.

CHAP. XIV.

Of the Sacrament of Ordination.

MEntion was made of this Sacrament, when we treated of *Baptiſm*, where we ſaid, excepting that of the *Prieſthood*, there is no reſpect had to Age in conferring of any *Order*, all other, the greater as well as the leſs being conferred without taking the Age of any one into conſideration. And this is the way of adminiſtring this Sacrament. If any Child is to be made a Deacon, who by reaſon of his yet-tender Age cannot perform the Duties of his *Order*, then one of his near Relations, either Father or Mother promiſes to obſerve them for him, till he grows of Age to keep them himſelf; and theſe are the Rules of the Order: To faſt twice, *videlicet*, every *Wed-*

 neſday,

neſday and *Friday* in the Week, to abſtain from Milk, and Victuals made with Blood, to mortifie his Body in *Lent* by faſting until the Evening, to go to Church on Holy days, and hear *Maſs*, &c. But none performs the Divine Office until he has attained to Prieſts *Orders*, which he takes at the Age of five and twenty, and then he is obliged to obſerve the aforeſaid Rules. But he that is received into Orders, be they greater or leſs, firſt giveth his Name to the Biſhop's Secretary, and a ſingle piece of Money to the Patriarch, of about Threepence Engliſh, and then at the time of Conſecration the Biſhop ſtanding before the Door of the Sanctuary cutteth off his Hair, then putting his Hand upon his Head, bleſſeth him in form of a Croſs, and therewith congratulateth him on his admittance into the number of the *Eccleſiaſticks*: this being done, he enters into the Sanctuary, and ſits upon his Pontifical Chair, and the Miniſters, or thoſe that aſſiſt at the Ceremony, having on a long Surplice and a Girdle, bring him a Girdle: then the Biſhop confers upon him the other *Orders* as far as the *Diaconate*, and uſes thoſe Ceremonies which are uſed by the *Greeks* and *Romans*. If you enquire of me concerning the *Prieſts*, the manner is different as to them, for they are elected when they are abſent, and are taken in the Church againſt their wills in time of *Orders*, and after ſeveral words and ſupplications, as if they were overcome by them, they are forced to conſent; after which being cloathed with the Sacerdotal Ornaments, they are conducted to the Biſhop into the Sanctuary, and there by him ordained as has been ſhewed, and is the Cuſtom amongſt other Nations. There is beſides thoſe *Orders* already mentioned, another, which they call *Alcommus*; thoſe of that *Order* are either Canons or Confeſſors, which are eſtabliſhed by the Biſhop, as we have ſaid in the Prieſts Orders, and after many Admonitions, ordained in the Temple, and indued with a power to abſolve Sinners after Auricular Confeſſion. He adviſes them likewiſe to take care of the Church, and to do carefully their Duties, and live ſo chaſtly that they may be Examples to others of Chaſtity, and from this Office they riſe to the *Pontificate*, as we ſaid in the Chapter of the Election of the Patriarch.

CHAP.

CHAP. XV.

Of the Sacrament of Marriage.

THeir *Marriages*, as we have ſaid in the Chapter of the Sacraments, are celebrated with great ſolemnity and magnificence; and this is the manner of them in *Ægypt*: The Bridegroom, and Bride, firſt ask leave of the Turkiſh Judge, for thoſe that are under the *Turk*'s Dominion, cannot take a Wife, except they firſt have obtained permiſſion of the *Grand Seignour*'s *Lieutenant*: This leave being granted, they go both into the Cathedral Houſe, where they give their Names to be enrolled, and having paid a certain Sum of Money to the Patriarch, he appoints them the day when they are to be married. At the Day appointed they come into the Church, and having lighted up ſeveral Lamps and Candles in the ſecond and third *partition*, where the Women uſe to be, they begin to ſing in the firſt many Hymns and Prayers in the honour of the Bridegroom, and give him ſeveral private Exhortations; afterwards they conduct him into the third partition, commanding him there to ſet with his Spouſe, then they ſing ſome Leſſons, and the Goſpel belonging to *Matrimony*; and if the Bridegroom be a Deacon, he ſings himſelf the Goſpel laid on the Pulpit in the ſecond partition, and firſt in the Coptic Tongue, and then in the Arabic. Theſe Leſſons are taken out of the Book of *Geneſis*, where it is ſpoken of *Abraham* and *Sarah*, and out of the Apoſtle St. *Paul*, and the Goſpel out of St. *John*, concerning the Marriage in *Galelea*. Which done, they lead the Bridegroom ſolemnly through the Church, with many Lamps and Candles, and ſinging many Hymns and Pſalms. But if the Bridegroom be rich, they make ſeveral Fire-works, wait upon him ſinging and playing on divers Inſtruments of Muſick, and ſpend ſo much ſometimes in theſe things,

things, as amounteth to more than 3000 Crowns, Engliſh. As for the *Dowry*, which they call the Bond of *Matrimony*, the Husband is obliged to give his Wife, according to the Eccleſiaſtical Canons, five and twenty Crowns, *French* Money; but ſeveral of the Nobility obſerve not theſe Canons, and thinking it a diſhonour to give ſo little, do often beſtow, ſome One, ſome Five hundred, and ſome a thouſand Crowns. The Spouſe gives nothing to her Husband, but has Cloaths, Ornaments, and ſometimes a Houſe. When this Ceremony is ended, they are both magnificently conducted into their Houſe, where they live in ſplendour many days, and take their pleaſure; but the ſecond Night after the Marriage, the Husband according to the Cuſtom, goes into a ſecret room, and the next day early in the Morning, ought to ſhew them that are preſent the Sign of Virginity; that is, *Sanguinem illum qui effluxit ex perfractâ pelliculâ illâ:* called by all Phyſitians, the *Sign of Virginity*, or *Hymen*; which effluction uſes to appear on the Linnen; and if it does not, the Spouſe ſuffers in her Reputation, and if the Husband pleaſes to uſe his Right, he may ſend her again to her Parents, who ſhall be bound to pay all the Charges he has been at.

CHAP. XVI.

Of the Sacrament of Extream Unction.

THey very ſeldom uſe *Extream Unction*, or *Auricular Confeſſion*, or *Euchariſt*, for they keep none in the Church as do the *Papiſts* and *Greeks*; it is given only to them who are in their laſt agony, or dying; and if there be preſent a Miniſter of the Church, he exhorts the ſick to be of good Courage, and to hope for a more laſting and better Life; but if no Miniſter be preſent, he is encouraged by either his Parents or Relations; and when he is gone out of this Life, his

Corps

Corps his brought into the Temple, where the Prieſt reads ſome Prayers and Hymns uſed at *Funerals*, which ended, they bury him either in the Church, or one of the other *Platforms* or *Diviſions*; then they pray at home forty days for the deceaſed, and again at the end of ſix Months once, and as much at the end of the Year: Thus they do for their Gentry. As for the poor, or common people, they pray once only after the third day, as much after the fortieth, and the ſame at the end of ſix Months, and of the Year. And then mention is made of the time of his death, both at home and in the Church, whilſt the Prieſt reading ſome prayers, incenſeth, and puts ſome Frankincenſe in the Sepulcher. They alſo beſtow many Alms upon the poor, and *Maſs* is alſo ſaid for the Soul of the departed.

CHAP. XVII.

Of the Worſhip of Images, and Reliques of Saints.

THey pay Religious Veneration to the Images of Saints, and in this they ſurpaſs all Nations living under the Sun. They have, as we ſaid in the Chapter of the Form of the Temple, ſome particular places wherein they ſet their Images. On Holy-days they light up Candles and Lamps before them, and if any adverſity at any time happens, or imminent danger appear, they apply themſelves to them, and with great devotion ask their aſſiſtance, bowing down to the ground, and beating their breaſts with their fiſts, and alſo ſhedding of many tears. But they have nothing graven, becauſe they think that an Idol, but only Images of Wood, pictured according to the manner of the *Greeks*, neither do they uſe any new Images as the *Papiſts* do, but only thoſe of the *Virgin Mary*, and ſome Doctors of the Primitive Church, as of *Georgius Theodorus*, and alſo of *Martyrs*, as *Antonius Mar-*

cus,

cus, and of Holy Fathers. The Images of God the Father, or of the Holy Ghoſt, they have not; but that of *Chriſt*, and of the *Virgin*, they have painted together in their private Houſes which they do worſhip with great devotion.

CHAP. XVIII.

Of Monks, and the Place of their Habitation.

THE *Monks*, and thoſe that the *French* generally call *Religious* amongſt the *Jacobites*, live much more ſtrictly then thoſe that live in *Europe*; for they obſerve the ancient Orders of St. *Anthony*, and *Macarius* which were the firſt amongſt them, and inhabit to this very day thoſe places wherein they lived formerly, as *Thebais*, and *Scytia*, which are parts of *Ægypt*. They carefully abſtain from all Victuals provoking ſenſuality, they live all their Life-time on Bread and Roots, and ſuch things, excepting *Eaſter* and *Chriſtmas*, and then they eat on Eggs and Fiſh, if they can get them any. They never goe into any rich or fine Towns The *Priors* and Servants of the Monaſtery only go out, and the laſt of theſe, that they ma beg But if any through neceſſity, which we commonly call the Soveraign Law, is forced to go out, he obtains leave firſt of his *Abbot*, or *Priour*, who grants him a certain limited time; and if he return not within that time, he is puniſhed, and forced to undergo a great penance. They paſs whole Nights and Days in Prayers and Spiritual Exerciſes, except the *Laics*, who ſerve not at the celebration of *Maſs*; but the *Clerks* of the Monaſtery ought to do their Office. They go not in ſilken or delicate Apparel, but in very poor and courſe; for none of them change their habit as long as they live; and if it happens to be ſometimes torn, they cover it with pieces. They wear a Shirt, and upon it a Robe made of the courſeſt Wool, and go barefoot in their Monaſtery, tho'

tho' ſometimes they wear ſhoes when they go out; they wear alſo a Hood and a Cap in the Figure of a pot, but have no figu on their heads as the *Papiſts* and *Greeks* uſe to have. It is a Crime to a Woman to be in the Hermitage where they live, neither can any perſon, that is in the Monaſtery, go into a *Nunnery*; every Week almoſt they are appointed ſome Mechanick Work, as to ſow the Ground, or to plow the Fields, or to grind at the Mill, or to bake in the Oven, or the like, ſo that they never find any time to ſpend in lazineſs, but employ their time either in working or praying. Their Divine Studies are the Lives of Saints, and ſome ſpiritual Books of Oraiſons, wherein they are carefully to exerciſe themſelves. In time of *Lent*, the greateſt part of them that are more advanced in Age remain alone Days and Nights in Hermitages. But now of the ſacred *Virgins*, which ſome call *Religious*, they are amongſt the *Jacobites* as they are amongſt the *Papiſts* and *Greeks*. They are always ſhut up in their Monaſteries, and never go out; unleſs neceſſity forces ſome of them that are the chiefeſt, and have the Government, when it may conduce to the good and profit of the Monaſtery; in their Victuals they live in all reſpects as the Monks before-mentioned do, only they have no commerce with a ſtranger or perſon of any other *Tribe*, unleſs it be in the Monaſtery where they are ſhut, as in the Refectory or Choire, where it is lawful to them to ſee one another. None are let into the Monaſtery, unleſs they will be anathematized. Yet ſometimes to ſome noble perſons it is permitted to enter, that they may beſtow their Charity, but they muſt firſt have leave from the Patriarch. Their Cuſtom is to build theſe Monaſteries in neat Towns near a Church, that they may hear *Maſs* on Holy-days.

CHAP. XIX.

Of their FASTS.

THey are uſed to faſt four times in the Year: And firſt in *Lent*, which continues from *Septuageſima-Sunday* to *Eaſter*, and is obſerved both by Lay-men, and alſo by thoſe the *French* call Religious, and finally by all who have attained the Age of ſixteen Years. They eat only of Bread and Pulſes, and Herbs, which they are not to ſeaſon with Oyl, and of theſe but once a day, and that is in the Evening. The ſecond *time* of faſting is the *Advent*, from the fifteenth day in *November*, till the Feaſt of the *Nativity*, which happens the twenty fifth of *December*: And then they forbear Fleſh and Milk, but may eat of Fiſh lawfully. The third is celebrated in honour of the *bleſſed Virgin*, and begins the twenty fourth day of *September* and ends the twenty-fifth day of *Auguſt*, which is *Aſſumption-day*. Their fourth and laſt Faſt is in honour of the Apoſtles St *Peter* and St. *Paul*, and begins the firſt *Sunday* in *Pentecoſt*, and ends on their day, *viz.* the twenty ninth of *June*. But as to the time or duration of this Faſt, it is not certain, for it is according to the courſe of *Eaſter*. At this time as well as at the *Advent* they eat Fiſh, but in time of *Lent*, or when they faſt in honour of the *bleſſed Virgin*, they do not.

CHAP. XX.

Of their Holy Pilgrimages.

THE *Jacobites* are uſed to go on Pilgrimage upon a Religious account: for to ſay in a word, there are many places in *Ægypt*, where the Bodies of Saints, and Images of the *bleſſed Virgin* are kept, which they believe to perform many extraordinary Miracles. But about the middle of *Lent* for the moſt part, they are wonted to travel to *Jeruſalem*, and becauſe the Road is infeſted with Thieves and *Arabs*, they uſe all to gather together in the *Metropolis* of *Ægypt*, whether *Jacobites*, *Greeks*, or *Europeans*, Merchants or Artificers, Pilgrims, *&c.* and there joyn in one Body, or *Caravan*, as they call it, and the number of the Pilgrims is ſo great that it ſometimes exceeds ſixty thouſand Men. And after in this manner they are aſſembled together, they aſcend their Camels and begin their Journey, and in twelve or fifteen days ſpace reach the City of *Jeruſalem*. But before they arrive there they are to enter into the City of *Gaza*, and then *Catea* and *Ravilay*, in which three mentioned places they are to pay a Toll or Cuſtom to the *Turk*, ſuch as are Subjects, eight *French* Crowns, the reſt double, to wit, ſixteen: Again, when they are come to *Jeruſalem*, four Crowns are to be given by the Subject, eight by the reſt, and they live in a ſort of Hoſpitality together, as long as they ſtay at *Jeruſalem*, where all the Holy Week they viſit the Holy places. But on the Sabbath-day they aſſemble all together in the Church of the Sepulcher and hear Maſs, which all the Biſhops that are preſent, celebrate in ſo many ſeveral Chappels. In the Chappel of the Sepulcher only the Patriarch of the *Jacobites*, if he be preſent, otherwiſe his Vicar, with ſome of the *Abyſſine* Churches, upon whom, they ſay, a Light ſhineth out of the Sepulcher. But

the *Turks*, that are Keepers, extinguiſh all the Lamps and Candles ſet up that day in the Church, which are again lighted by the Divine Light ſpringing out of the Sepulcher. But many eſteem this to be a fiction; and in truth it is ſo: it is poſſible, and many teſtifie, that this might anciently have been, when thoſe that profeſſed the Chriſtian Religion were very rare, but now the Faith being diſplayed through the whole World, we have no need of any ſuch Miracles But that the *Turks* may have a good eſteem of the Chriſtian Religion, they are wont to deceive the credulous minds of the ſimple with ſuch Arts, as may bring no damage to the Chriſtian Faith, feigning the Lamps to have been kindled by a light ſhining out of the Sepulcher, when indeed they have a Lamp ſuſpended out of the Sepulcher, with which the Prieſt lighteth up again all the reſt that were extinguiſhed. And this is done by the *Æthiopians*, or the *Jacobites*, becauſe they alone, as we ſaid before, celebrate *Maſs* in the Chappel of the Sepulcher. Many *Europeans* believe this, but to impoſe upon the *Greeks* and *Chaldeans* in this matter is a thing impoſſible

The firſt day of *Eaſter* being paſt, they viſit the Holy Places which are out of *Jeruſalem*, as *Bethlehem*, the River *Jordan*, and the reſt of the Holy Places of the *Paſſion*, which they do throughout the whole Week of *Eaſter*, and after this, every one returneth into his own Country But there are alſo ſome peculiar places in *Ægypt* to which they go upon a Religious ſcore, as firſt to the *Virgin Mary*'s Temple to which they are accuſtomed to go, thinking on the eighth day of *September*, which is her Birth-day, the Bleſſed Virgin, together with ſome particular Saints, appear in a phantaſtick manner in the Circuit of the Sanctuary; which many flock together to ſee, Many other places likewiſe they have dedicated to Saints, as to St *George*, St. *Antony*, and others; and becauſe they are famed for many Miracles, out of devotion they repair thither in a great number; they take Beaſts with them, which they offer up as a Sacrifice in honour to the Saint, and when they have boyled them, eat of them in the Temple.

CHAP.

CHAP. XXI.

Of their Food, and Cuſtom in Eating.

WHen they are call'd upon through exceſſive heat in their languiſhing ſtomachs, and the thirſty Spirits in their Liver, to drink, they repair and refreſh their too much exhauſted Bodies by the vertue of cold Meats or Drinks, or a ſuffection of frigid Aliments, with which the County much abounds. And altho' almoſt every day, ſix Oxen, and twelve thouſand Sheep are ſlain, yet they had rather, for the moſt part, feed on Milk, Herbs, and other things, but on *Wedneſdays* and *Fridays* they eat only Fiſh: And this is their manner in Eating.

Their knees being buckled under them, they ſit upon the ground about a Table which is ſpread before them, and if an Eccleſiaſtick be preſent, taking Bread and breaking it into pieces with his hands, for it is unlawful among us to uſe a Knife; after he has given Thanks he diſtributes to every one, which being done, they prepare themſelves to eat.

CHAP. XXII.

Of the Education of their Children, and their Publick Schools.

AMongſt the *Jacobites* their Children are inſtituted in Publick Schools, in which they are inſtructed in Religion, and Good Manners; for they affect not Sciences: they learn

learn only to Read and Write in Arabick and Coptic Tongues. Boys alſo are wont in theſe Schools to commit to Memory the the *Pſaltery*, and St. *Paul*'s Epiſtles; they learn for the moſt part *Geometry* and *Arithmetick*, becauſe theſe two Studies are very uſeful and neceſſary upon the account of the overflowing of the *Nile*, whereby the Limits of their Fields are loſt; ſo that it becomes neceſſary for them to meaſure out their Land, and by the benefit of the firſt of theſe Sciences they compute the yearly increaſe.

CHAP. XXIII.

Of the Exerciſes of their Nobility, and Common People.

SUch of them as are Noble, for the generality, are accuſtomed to be *Secretaries* to the principal Turks, *Chancellors*, *Quæſtors*, *Procuratores Regalium munerum*, *Commiſſioners* of Tythes and Cuſtoms, *&c.* ſo that they have in their hands the whole Great *Sultan*'s Revenue proceeding out of this Country. Others of them are *Arithmeticians*, or *Geometricians*, to meet and meaſure out of the Ground, and to caſt up the Money yearly going out of *Ægypt*. The Commons amongſt them are either *Artificers* or *Servants*: *Artificers* are of the following Profeſſions, *viz. Goldſmiths*, *Jewellers*, *Shoe-makers*, *Smyths*, *Taylors*, *Maſons*, *Engravers*, *Carpenters*, &c. The Servants ſerve as well *Turks* as *Chriſtians*, or *Hebrews*. And thus much of the *Jacobites*, which altho' ineligant, 'tis hoped the Reader will accept.

By way of CONCLUSION *to the* HISTORY.

THus by what is written the Reader may plainly discern the difference between the Old and New *Jacobites*, those I mean of the *Land* of *Ham*, and the other of these Islands of *Great Britain* and *Ireland*. As for the last of these, *viz.* the modern *Jacobites* of these Isles, which the *Romans* call'd, *The other World*, they are so well known, that I need not trouble the Reader with a Discourse of their Original, Laws, and Customs; for I should but light up a Candle to the Sun; that is, discover what even the commonest Reader sees; and it would be altogether a *Solecism*, as much as to undertake to describe this great and populous City, to the most sagacious of its Inhabitants; yet to satisfie the Reader in some measure, who I mean by this unusual appellative, I must tell him, these *Jacobites* are a sort of an upstart Generation proceeding from the Corruption of the late Times, and are rigid Maintainers of the Doctrines of *Non-Resistance*, and *Absolute Obedience*, as having, they say, receiv'd them from their Ancestors, and are very particular in this, That they would have not only their Lives and Estates passive, but also their Laws and Religion too, and would tamely, & contrary to their Constitutions, yie'd up all Rights, Liberties, and Properties to any Prince, rather then so much as argue with such a Prince in defence of them, be he *Turk* or *Jew*; nay, such most unparalell'd Vertuoso's are they, that rather than the pleasure of their Prince should not be fulfill'd in taking away their Priviledges, in case some forreign Prince should endeavour to hinder him, they will take Arms to impower him, and lend even the Grand *Seignour* a Knife, were they his Subjects, to cut their own Throats, as well as that of their Wives and their Children, and the Re-

form'd

form'd Belief; and are out of conceit with all things, but an unbidden Loyalty, and in a dangerous time; and ſo through an unhappy miſtake, inſtead of fearing their God, and honouring their King, they fear their King, and diſhonour their God, and out of zeal for his Laws, or rather prepoſſeſſion and blindneſs, diſobey his Ordinances; and as their Adverſaries ſay, openly break a moſt plain and evident Commandment, in diſhonouring their *Nurſing Father and Mother*; and although living in their Dominion, and equally ſharing with their other Subjects in their Protection, and their own Favourite naked of all power to ſhelter them from the pleaſure of the Prince who now covers them with his Wings, refuſe to ſwear Allegiance, and therefore go by the Name, eſpecially the Miniſters of them, of *Non-Jurors*. I might here give you many more diſtinguiſhing marks of the *Jacobites*, by which you might infallibly know them, and many other Stories of their Life and Converſation, Exploits and Principles, which are the ſame with thoſe of the Papiſts, and many other things which would be ſufficient to fill a Hiſtory of themſelves; but ſince nothing is or can be ſaid of them, but what falls under every Man's obſervation; and I'm poſſeſs'd of a tenderneſs for them, for their Prince's ſake, who has now made himſelf an Exile in another Country, and it will be eaſie for any perſon to make the Compariſon betwixt the Old and New *Jacobites*, who has this Hiſtory before him, I ſhall take my leave, and bid the Reader, *Farewell*; deſiring him to conſider, whether the New *Jacobites* are not for extirpating the *Proteſtant Religion*, aboliſhing old *Engliſh Liberty*, and introducing *Popery* and *Slavery*.

MVSEVM
BRITAN
NICVM

FINIS.